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Southern Cross

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Pope John Paul's encyclical on man as the image of Christ

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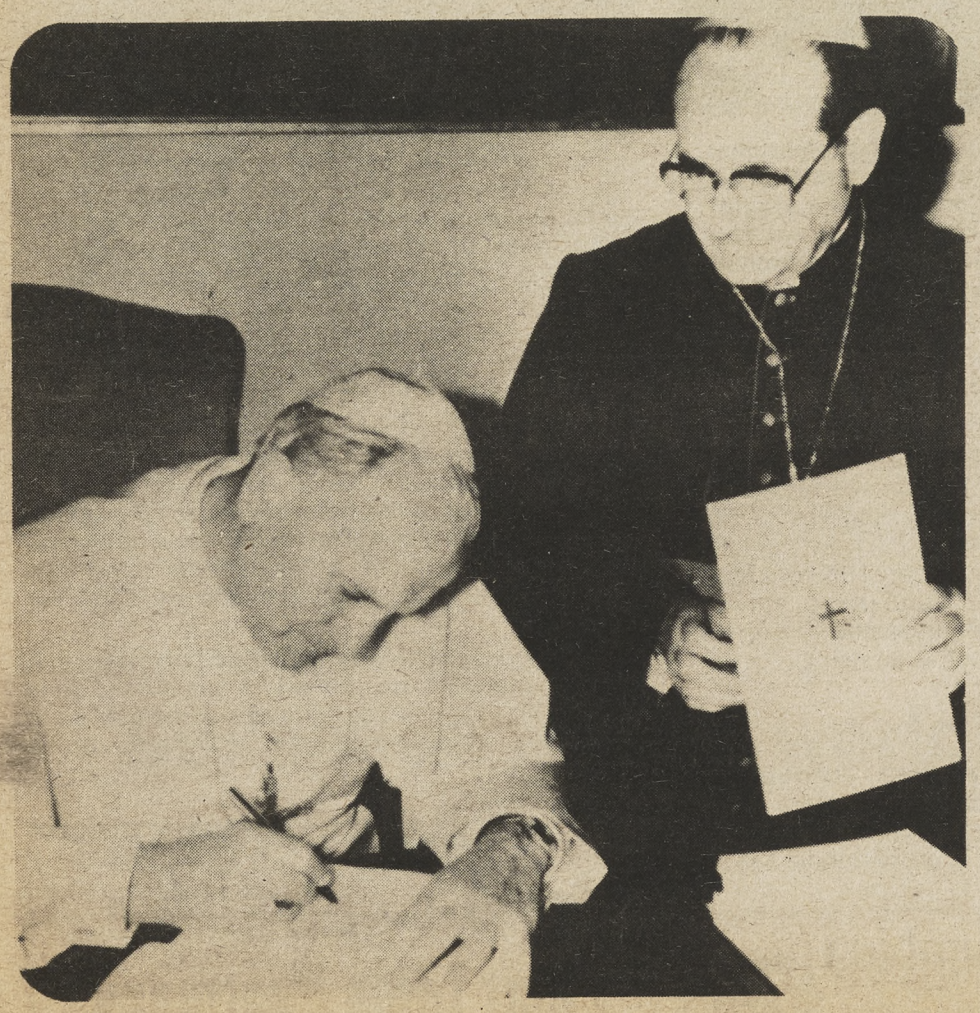

FINISHING TOUCH—Pope John Paul II signs his first encyclical, "Redemptor Hominis" (Redeemer of Man), in his Vatican office. At his side is Archbishop Giuseppe Caprio, deputy secretary of state. The full text of the central portion of the encyclical is contained in this issue on pages 5-8.—NC photo

According to Vatican official

Missionaries for migrants 'can't be wrung from stones'

VATICAN CITY (NC)—Emigrants "cry out—sometimes passionately—for missionaries and bishops of their own culture, but these cannot be wrung from stones," said Cardinal Sebastiano Baggio, president of the Pontifical Commission for the Pastoral Care of Migrants and Itinerant Peoples.

Cardinal Baggio said the "dizzying panorama" of world population movements requires new pastoral efforts from the church. Much of the current population shift is the result of political turmoil, he added.

Cardinal Baggio gave the opening address at the Vatican's first World Congress for the Pastoral Care of Migrants (March 12-17).

POPULATION movements range from "Christian communities in a state of diaspora in the Far East—as in the heartbreaking odyssey of Vietnamese refugees now in the news—to deportees and refugees subjected to torture, violence and discrimination which may even today extend to genocide," he said.

Other emigrant groups include "skilled workers employed on large-scale industrial projects abroad, who must bear years of absence from their own homelands" and "ethnic communities settled and acclimatized abroad for many years," he said.

Cardinal Baggio asked for greater pastoral efforts in local churches to meet the special needs of the millions of people who have left their homes for political, economic or other reasons to live in a strange environment.

IN JANUARY, Pope John Paul II pleaded in Monterrey, Mexico, for just and humane treatment of emigrant workers.

The cardinal tied the pope's remarks in Monterrey to the "burning issue" of Mexicans who illegally enter the United States.

At the time, the cardinal and the Latin American bishops then meeting in Mexico did not attach "sufficient weight" to what he now judged to be a clear reference by the pope to the problem of illegal Mexicans in the United States, said Cardinal Baggio.

"THE OCCASION was without doubt an invitation to reflect and deliberate on a burning issue, and one closely involving the liberating dimension of evangelization," the cardinal said.

Archbishop Emanuele Clarizio, pro-president of the pontifical commission, said the growing consensus is that "emigration is not a temporary or marginal phenomenon."

It is "a permanent feature of our society," he said.

The growing trend toward illegal immigration "gives rise to disquieting situations from a social and pastoral point of view," the archbishop added.

COUNTRIES receiving immigrants often are faced with problems of discrimination against and exploitation of immigrants, he said.

Pastorally speaking, one of the main problems is a weakening of religious practice, he added. On the other hand, he said, emigration is often the occasion that can lead a person to personalize and internalize his faith.

One of the main pastoral problems cited by local church officials is lack of enough missionaries accompanying the moving populations, the archbishop said.

OTHER PROBLEMS listed here were inadequate preparation of missionaries, difficulties in their relations with local clergy, lack of economic support—often complicated by civil legislation—and difficulties in the missionary's status in his home diocese while he is abroad and when he returns.

Bishop Rene Gracida of Pensacola-Tallahassee, Fla., who is chairman of the U.S. Bishops Migration and Tourism Committee and a consultor to the pontifical commission, reported on the ministry to the Spanish-speaking.

He focused especially on the grassroots recommendations and concerns that emerged through two national pastoral "encuentros" (meetings) in the 1970s.

These helped place a new emphasis on the Spanish-speaking in the U.S. church, said Bishop Gracida.

U.S. Supreme Court rules

Catholic teachers outside NLRB

WASHINGTON (NC)—The Supreme Court has ruled that lay teachers employed by church-operated schools are not covered by the National Labor Relations Act.

The 5-4 decision, issued March 21, was based on the assertion that the legislative history of the act showed "no clear expression of an affirmative intention of Congress" to include teachers at church-run schools in its coverage.

"The church-teacher relationship in a church-operated school differs from the employment relationship in a public or other non-religious school," said the majority opinion by Chief Justice Warren Burger.

With its decision, the Supreme Court upheld a Seventh Circuit Court of Appeals decision in the case of National Labor Relations Board vs. Catholic bishop of Chicago, and Diocese of Fort Wayne-South Bend Inc. et al.

Is it time for Catholics to throw away missalettes?

CHICAGO—"It's time Catholics bravely stashed their missalettes somewhere and admitted to themselves that they can remember from week to week when to stand up and whether or not to say 'Amen,'" says Catholic writer James Breig.

Writing in the March issue of U.S. Catholic, Breig says the missalette has outlived its usefulness.

"TEN YEARS AGO, when the 'new mass' was still new, a handy direction or two helped. By now, however, we should be able to get along without such aid."

Breig says people who bury their heads in a missalette aren't really participating in the celebration that should be taking place.

"Participation is not each individual eyeballing his or her own booklet while the liturgy proceeds around them," Breig says. "Participation is intense, personal involvement both in the mass and with those around us.

"THE MASS EXISTS in part to unite people, to create community, to heal divisions," says Breig. "That task is difficult enough to fulfill without having to deal with pockets of people who stand about perusing hymn numbers and thumbing indexes. The mass suffers when that happens, just as a meal suffers when someone reads during it or watches TV."

Breig feels missalettes not only inhibit participation but also restrict liturgical innovation.

"A missalette bullies. It offers only certain hymns, no others. It limits. An individual needs more freedom than a missalette provides."

READERS of the magazine, surveyed in advance, don't find Breig very persuasive. Only 36 percent agree with the statement, "I believe we should stop using missalettes during mass."

And only 27 percent feel the liturgy would be better without missalettes.

USEFUL OR DISTRACTING?—Writing in U.S. Catholic magazine, James Breig says missalettes have outlived their usefulness. "People who bury their heads in a missalette aren't really participating in the celebration that should be taking place," according to Breig. Most readers of the magazine did not agree.—SC photo

TeleNews

World

VATICAN CITY—Pope John Paul II personally wrote his first encyclical in Polish last November, according to Father Romeo Panciroli, director of the Vatican Press Office. The remaining months before publication were devoted to perfecting it, translating it and sending it to the bishops of the world.

BUENOS AIRES, Argentina—Bishops from Chile and Argentina concelebrated a mass of thanksgiving at the monument to Christ high on the Andean borderline and used the occasion to pray for peace between the two countries.

UNITED NATIONS—A symposium of the problems of children will be conducted by the National Council of Catholic Women on April 1-4 at the Dag Hammarskjold Library auditorium at the United Nations.

WARSAW, Poland—Pope John Paul II expressed to Polish President Henryk Jablonski his gratitude to government officials "for their positive attitude toward my visit to Poland."

VATICAN CITY—Working with immigrants is the "work of the whole local church, priests, sisters and laity," Pope John Paul II told clergymen and laymen at a world congress on pastoral work with immigrants.

National

WASHINGTON—Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, urged the federal government not to fund research on or therapeutic application of in vitro fertilization, the process of fertilizing an egg outside the womb.

WASHINGTON—A federal judge is currently considering motions made by the government in a lawsuit charging the Internal Revenue Service with discriminating against a Catholic employee because of his belief that abortion and homosexuality are morally wrong.

WASHINGTON—Catholic missionary groups are among American church organizations that will receive millions of dollars from the Republic of China in a settlement of claims made after the communist government took over 30 years ago.

Local

EL CAJON—Jesuit Father J. Vincent O'Sullivan, a retired priest who assisted at Alpine and Descanso parishes periodically, died March 12 at age 68. He was buried March 15 from Our Lady of Grace.

SAN BERNARDINO—Mrs. Marie Duncanson, mother of Father Richard Duncanson of the San Diego diocese, died last Monday. She was 72. She was buried earlier today (March 22) from Our Lady of the Rosary Cathedral here, where she was a longtime parishioner. Father Duncanson, former secretary to Bishop Leo T. Maher, came here for the funeral from Rome, where he is studying.

Deacon Gregory Abels, left, a professional actor, and Father George Moore, pastor of St. Malachy parish in New York, look over a script in the new theater in the church basement. The historic church, which has been the church of many noted actors, tries to meet the needs of the theater community in the area.

People

Clement J. O'Neill, a San Diego attorney, was elected to the national board of directors of the University of Notre Dame's Alumni Association. O'Neill is a member of St. Therese parish.

Noticias breves

CIUDAD DEL VATICANO—En su primera encíclica, el Papa Juan Pablo II condenó vigorosamente la carrera de armamentos y urgió cambios radicales en la vida social, política y económica de las naciones del mundo.

La encíclica, que toma el nombre de sus primeras palabras Redentor del Hombre (Redemptor Hominis) critica "la civilización de consumerismo" y los régimenes totalitarios que restringen la libertad religiosa de sus ciudadanos. Hace también una defensa de los derechos humanos, diciendo que se cumplan en lugar de hablar tanto de ellos. "No matar! No preparéis la destrucción y el exterminio del género humano," dice.

El Papa pide que las grandes sumas empleadas en manufacturar y comprar armas se dirijan más bien a aumentar la producción de alimentos y a otros servicios benéficos, y critica a los países industriales que proveen armas en abundancia y las naciones jóvenes "en lugar de pan y cultura."

"Todos sabemos muy bien que las zonas de hambre y miseria del globo podrían convertirse en fértiles en poco tiempo, si las gigantescas inversiones en armamentos puestos al servicio de la guerra y la destrucción se hubiesen convertido para sembrar alimentos al servicio de la vida," dice la encíclica.

El Papa recordó que las enseñanzas de la iglesia sobre la cuestión social se fundan en la redención de Cristo, que confió a la iglesia la misión de guardián de la dignidad humana de cada ser viviente.

Insistió en esto: cada individuo "precisamente por la redención fue confiado a la solicitud de la iglesia; se trata de cada hombre, cada mujer, pues cada uno esta incluído en el misterio de la redención."

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BINGO SCHEDULE

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SAN DIEGO ST. PATRICK PARISH HALL 3585 - 30th St. Wednesday, 7:00 p.m. Lic. #624 12/7/79	**SAN DIEGO** ST. AUGUSTINE HIGH SCHOOL GYMNASIUM 3266 Nutmeg St. (Bancroft & Palm Ave.) Saturday, 7 p.m. Lic. #637 12/7/79
SAN DIEGO ST. VINCENT DE PAUL PARISH HALL Hawk & Fort Stockton TUES. 6:30-10:00 p.m. Lic. #606 2/8/80	**SAN DIEGO** NAZARETH SCHOOL AUDITORIUM 10728 San Diego Mission Rd. THURS. at 7 p.m. Doors open at 5:30 Lic. #643 2/21/80
SAN DIEGO ST. DIDACUS SCHOOL HALL 4630 - 34th Street Thursday, 7-10 p.m. Early Bird 6:30 p.m. Lic. #666 TFN	**SAN DIEGO** ST. MARY MAGDALENE PARISH AUDITORIUM 1945 Illion Street Tuesday, 7-10 p.m. Doors open at 5:30 p.m. Lic. #735 2/28/80

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Mother Teresa with Fr. Walter, at CMMB offices in New York

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CELEBRATING 100 YEARS—Auxiliary Bishop Gilbert E. Chavez congratulates Maria Lopez after concelebrating a mass of thanksgiving on her 100th birthday last Saturday. About 300 people, most of them relatives, attended the mass at Mission San Luis Rey, near Oceanside. Mrs. Lopez, who was born in Oaxaca, Mexico, came to San Diego County in 1909. Nine of her 11 children are still living, and she has 59 grandchildren, 101 great-grandchildren and 19 great-great-grandchildren. Mrs. Lopez has been a widow since 1937.—SC photo

U.S. bishops' pastoral action plan

Families to get special attention

Southern Cross Reporter

SAN DIEGO—A new U.S. bishops' program designed to help the church "touch the real needs of families" is being implemented in the San Diego diocese.

It is "The Plan of Pastoral Action for Family Ministry."

IN A LETTER to priests outlining the plan, Bishop Leo T. Maher said it "is not simply a response to the problems of our times, nor is it a pastoral letter meant only to teach.

"Rather, the plan is a prophetic challenge to live out the full beauty of Christian marriage and family life and to encourage a specific ministry to bring this about."

The bishop has designated April 22 and 29 as Family Life Sundays in the diocese. Special liturgies are to be planned and questionnaires will be used "to take the pulse of the parish community with regard to family life ministry," the bishop said.

A "WORKSHOP for Family Life Ministry" that introduces and explains the new program was first offered yesterday (Wednesday, March 21) at St. Francis parish, Vista, and will be repeated at 7 p.m., Friday, March 30, at St. Martin parish hall, La Mesa.

Aimed at priests, religious, parish council members and others who are involved in family-centered ministry, the workshop is also designed to explore the possibilities for this program in accordance with the bishops' "Vision and Strategy" for the plan.

Another workshop is scheduled June 2 at Our Mother of Confidence parish, San Diego, to determine the diocesan, deanery and parish priorities for family life ministry.

IN HIS letter Bishop Maher said "In the fall we can begin planning for diocesan and parish celebrations for 1980—the Year of the Family.

"In October," he continued, "there will be presented the Family Angelus to pray for the Year of the Family and the success of our family life ministry."

Father John Quinn, director of the diocesan Family Life Center, said after the needs are assessed, existing programs will be stressed and new programs developed.

HE EXPLAINED that the bishops' plan is a long-range program that will focus on specific areas of family life. These include ministry to:

—Pre-marrieds and singles, including middle-aged and elderly singles as well as youth;

—Newly married couples;

—Parents, including single—both widowed and unmarried—parents;

—Developing families with children of differing ages and their particular problems, and families with handicapped children;

—"Hurting" families, including the divorced and widowed, the drug addicted and lonely families; and,

—Leadership couples and their families, who are strong, healthy and living the Christian life and who will help other needing families.

ST. KIERAN, El Cajon, is conducting a pilot parish program, a four-part series on "Parenting." It began last Monday, at the parish center and continues at 7:30 p.m. Mondays through April 9.

Specialists in the fields of child development, nutrition, health, speech and communication will speak on four consecutive Monday evenings.

Sister Elizabeth Cameron, a family minister at St. Kieran, is coordinating the program and will be the program speaker on the final night.

Additional information about the St. Kieran program is available from Sister Cameron at 442-6929, and about the family ministry program from Father Quinn at the Family Life Center, 236-1995.

Catholic Relief Services' annual appeal

Collection will aid world's poor

Southern Cross Reporter

Catholics in the San Diego and San Bernardino dioceses as well as Sees throughout the country will be providing funds to aid millions of needy people throughout the world during a special collection during masses on Laetare Sunday, March 25.

Catholic Relief Services (CRS) annual appeal is held on the fourth Sunday of Lent each year. The collection is the major fund-raising effort of CRS, the overseas-aid agency of the U.S. bishops conference.

IN ANNOUNCING this year's appeal, Bishop Leo T. Maher of the San Diego diocese said, "Through CRS, Catholics can fulfill their duty and obligation in both charity and justice toward millions abroad who live in humiliating poverty or desperate need."

Last year, CRS was able to pyramid the $8.3 million donated in the 1978 appeal into goods and services worth $275 million, benefiting more than 18 million people in 86 countries.

CRS works on the grass-roots level to help people improve their economic situation. It also is known for its emergency relief efforts when natural or man-made disaster strikes.

"THE LARGEST segment of the resources available to CRS is devoted to seeking long-range solutions to generations of poverty and neglect in the poorest countries of the world," said Msgr. Joseph Topping, CRS director for the San Diego diocese.

"In 86 countries last year, CRS supported more than 1,800 self-help development projects. CRS programs reach out to individuals, families and communities around the globe to help the poor stand on their own feet and provide for themselves."

(See announcement on page 9.)

Seminar to offer 'hope' to divorced, separated

Southern Cross Reporter

SAN DIEGO—"An Act of Hope," this year's spring seminar of Patrons, an organization for divorced and separated Catholics, will be held Saturday, March 24, at St. Therese Social Center, College Avenue and Navajo Drive.

The program will feature Father Michael Higgins, officialis of the San Diego Diocesan Tribunal; Dr. E. Jane Via, a scripture scholar at the University of San Diego; and Dr. Nancy Acker, director of Catholic Family Service.

Father Higgins will discuss annulments and the status of theology on marriage, while Dr. Via will present a message for participants based on Luke's gospel. Dr. Acker will speak on the topic "What Hope After Divorce?"

The seminar begins with registration and a social hour from 8:30-9:30 a.m. followed by the speakers. The event will conclude with a 4 p.m. mass to be celebrated by Father John Quinn, director of the diocesan Family Life Center.

Persons can pre-register by sending the $5 fee, which includes lunch, to Patrons, 3541 Randy Ln., Chula Vista, CA 92010. The registration fee at the door will be $6.

Additional information is available by calling 466-8859 or 463-2463.

Former secretary to Bishop Buddy

Father O'Callaghan dies

SC correspondent

SAN BERNARDINO—Salesian Father Daniel O'Callaghan, a hospital chaplain in the San Bernardino diocese, died Wednesday, March 14, in St. Bernardine Hospital. He was 63.

Father O'Callaghan, who served the San Diego and San Bernardino dioceses, was a former secretary of Bishop Charles F. Buddy, the founding Ordinary of San Diego.

HE WAS entombed in Holy Cross Mausoleum, near the tomb of Bishop Buddy, following a mass of Christian burial last Tuesday at St. Columba church, San Diego.

Bishop Leo T. Maher of the San Diego diocese was principal celebrant with Msgr. Patrick O'Neill, St. Columba pastor and a lifelong friend of Father O'Callaghan, and other priests.

In San Bernardino, Bishop Phillip F. Straling was principal celebrant last Monday at a mass of Christian burial at Our Lady of the Rosary Cathedral.

HE SAID Father O'Callaghan's "warm spirit and love for people caught the affection of everyone, wherever he served. He will be greatly missed."

Until illness hospitalized him in February, Father O'Callaghan served as chaplain for Loma Linda University Medical Center, Loma Linda Community Hospital and Jerry L. Pettis Memorial Hospital, Loma Linda.

Father O'Callaghan was born in Glasgow, Scotland, on Nov. 14, 1915. He received his secondary education in Ireland and England and his theological training at Sacred Heart Seminary in Tirupattur, India.

HE WAS ordained to the priesthood on Jan. 30, 1944 in Madras, S. India. He came to San Diego in 1951 and became Bishop Buddy's secretary while serving as associate at St. Joseph Cathedral.

He also served at St. George, Ontario; St. Anthony and Our Lady of Guadalupe, San Bernardino; as director of St. Boniface Boys Home, Banning; St. Mary of the Wayside Chapel in downtown San Diego and as chaplain for San Diego County Hospital.

In 1961 he built St. Thomas More, Rialto, serving there as pastor until 1968. He later was pastor of St. Mary, El Centro, and Christ the Good Shepherd, Adelanto.

FROM THE time of his ordination until his coming to San Diego, Father O'Callaghan served as a missionary in India and Australia. His missionary work was devoted largely to teaching English and serving as spiritual director.

CDA court aids new diocese

SC Correspondent

SAN BERNARDINO—Two financial contributions totaling $2,250 were presented recently by San Bernardino's oldest Catholic Daughters of America court.

The 40-year-old Court Our Lady of Peace No. 1306 gave a $1,250 check to Bishop Phillip F. Straling for the diocese's vocations program. In addition, $1,000 was given to the reconstruction fund of St. Adelaide church in Highland, which was destroyed by fire last summer.

The contributions came from a long-standing fund that was abolished last July by the National CDA, which left disbursement of the funds to the discretion of the individual courts," said Mrs. Francee Dolan, regent of the 258-member court.

"Since the financial need in the diocese is so great, we decided to turn part of our fund, which represented 20 percent of the dues over several years, to Bishop Straling. And we also wanted to benefit the poor little burnt church of St. Adelaide," said Mrs. Dolan.

CHURCH DEDICATION—Bishop Phillip F. Straling, center, blesses the walls of the new multipurpose center of St. Anthony parish, Upland, during dedication ceremonies last Sunday. With him are Brother Jesus Dominguez, left, the bishop's special assistant, and Father Paedar Brennan, pastor of the parish, which was established in 1974. The new church, which seats 400 and includes a partitioned classroom area that can open into a hall which also can seat 400, was built at a cost of almost $900,000.—SC photo

We were talking

By Enid Lanyon

Lent and signs of spring

We were talking...about sermons in stones and books in babbling brooks and the subtle ways nature conveys profound truths to those who see and listen.

Spring is beautiful and exhilarating and liturgically so **right!** Each year the resurrection of the world after the rigors of winter heralds and recalls the resurrection of Christ after the rigors of his passion and death. Each year the whole message of Easter unfolds in gardens and parks and fields.

ALL OVER the countryside seeds that died and fell to the ground are sprouting through the saturated earth. Birds and animals and reptiles are emerging and pairing to act out their part in the scenario of affirmation and perpetuation of life.

There is a sense of redemption and of the miraculous as what seemed to have died returns to new vigor and bursts forth new shoots. A triumphant newness of being, of hope and promise seems to announce nature's own easter and previews the eternal message of our liturgical season.

It is as though the earth is dressing itself in anticipation of the coming again of Christ. The time has come, mountains and trees, streams and valleys seem to call, the time has come to cast off the old and clothe oneself in the new. And all around, the dry, outer husks of plants fall away to reveal pristine inner beauty.

THERE IS a kind of eagerness, an urgency in the air. Time is short. The coming is imminent. Only three weeks to go, to be ready, to be most perfectly what we are meant to be.

The lilacs and daffodils are out already—and the periwinkle and crane-bill, and the fragile leaves of the willow and delicate blossom of fruit trees! Wandering along the by-ways, one becomes aware of a vast thankfulness and a pull towards greater commitment.

Common sense says that all this exuberance is rather premature. There are still three weeks to go and it will be cold at Easter with snow still haunting the mountains. Do the tiny wild flowers and tender shoots know that they risk their lives being so precipitate? Or do they perhaps count life well-lost for witness to the glory of resurrection?

AFTER ALL, that is the mark of commitment, isn't it? To take the risk of dying to self for the glory of God? Will we who are so conscious of our intelligence and options rise to such bold and self-forgetful responsiveness when our time comes?

Our "hallelujahs" will be more audible and our Easter finery perhaps more visible. What inner changes may have taken place only God will know for sure. But it would be good to think that our joyful acclaim could match and rival the silent applause of the earth as it opens and gives of itself to its God.

How much we need to notice spring and "ponder it in our hearts." It is good to tear our assaulted eyes from the television and freeways, even from books and magazines, to look at the things of nature as they are and remember the rhythms we share and lessons to be learned. We are bound together in a union of created life and are incomplete without each other.

NO WONDER Jesus used the natural things, stones and flowers, birds and animals to give emphasis to his teaching! Look at the lilies of the field; look at the birds of the air; look at the world around you, he used to say, and learn the ways of your Father.

Looking around, the message that comes through is one of abundance of life and extravagance of self-giving, of reaching forth without restraint, of improvident growth. That is strong teaching for us timorous souls who are so prudent in our charity and careful of our security!

But three weeks of Lent remain, time enough to finish the spiritual Easter gowns and bonnets and give thought to the kind of tithing we might imprudently pledge. If we are to blossom forth this Easter, hopefully it will not only be on our hats!

A look at books

By Father Charles Dollen

Preserving our traditional prayers

FAMILY PRAYER by Dolores Curran. Twenty-Third Publications, P.O. Box 180, West Mystic, CT 06388. 144 pages, $3.95 pb.

Mrs. Curran is well-known for her books on and about Catholic family life. Her works are always thoroughly practical and yet full of basic spirituality.

Her prayer book is a treat in that it preserves for family use the great traditional prayers of our youth and helps us hand them on to a new generation. Her comments on these familiar prayers are noteworthy.

She starts off her first chapter with a section on the value of memorized prayers. To the familiar objection that "the children don't understand them," she offers the most practical of advice—teach them what they mean.

Her chapter on spontaneous prayer and the Bible will help many a parent, personally, and may help introduce new and necessary devotions to family life. When it comes to ritual and tradition, she insists that these are a necessary part of family life.

She devotes two chapters to the church year and she is correct in insisting on the importance of these great feasts. If the children can keep abreast of the sports cycle and its complicated rules—baseball, football, basketball, soccer, wrestling and swimming—then the liturgical year can also be taught: Advent, Christmas, Epiphany, Lent, Holy Week and the Easter cycle.

Much of it depends on how much time we are willing to invest in learning and teaching the religious cycle. It also reflects the parents' priorities.

Finally, she closes the book with some chapters on prayers for ordinary and special occasions. My favorite example is the triple version of the prayer before a school dance. One is for the girl who is afraid that she might not be asked. The second is for the boy who needs the courage to ask the girl of his choice. The longest version is for the parents, after the youngsters have left for the dance.

Parents with younger children will find this book a real treasure. It will help start family traditions, or better, help reinforce the ones we brought from our own Catholic families.

Opinion Forum

Readers' letters

'Freedom of choice' means pro-abortion

Assemblyman Pete Chacon has introduced a bill which would require health insurance carriers to sell abortion coverage riders to those who want abortion coverage. Thus, we who regret that abortions take place at all, will not have to pay for them in our premiums.

Sounds fair enough, right? But what's this? National Organization for Women, the champion "right to choose" people have announced they will fight this bill.

It looks like some people rate the right to choose and others don't. I submit that NOW is not for freedom of choice at all but is merely pro-abortion.

Marilyn Smyth
San Diego

Reviewed reviews reviewer

I enjoyed and appreciated the review of my book "Lord, Have Murphy!" written by Father Charles Dollen. The reviewer's words of praise for the book warmed my heart considerably.

Father Dollen may be very good at recognizing a good book when he sees one, but he does less well at guessing the author's profession. In the second to last paragraph of the review, he conjectures that the author is "probably a Protestant minister." Wrong on two counts.

First, I am, always was, and always will be a staunch Roman Catholic. Secondly, I'm an educator, associated with the Cincinnati public schools for over 20 years, with a small-scale private practice as a psychologist.

One expects laughable things like this to happen when he dares to write a book based on Murphy's Law. The chain of unbelievably crazy events that began when I launched the project continues even to the present.

Yesterday I received from the publisher a tape which supposedly contained a one-minute radio spot advertisement for the book. What happened, of course, was that the tape sent to me concerned an entirely different book while that author received the spot for "Lord, Have Murphy!"

Anyway, thanks for the very positive review.

Joseph L. Felix, Ed.D.
Cincinnati, Ohio

Use power of prayer in children

Day after day and week after week our newspapers inform us of rising prices, labor disputes, shortages, crimes, nations at war, etc.

We stand helplessly by, wondering when and where it will all end. If only some superman or saint would show up and set things right.

While we're waiting for that certain somebody, why not call on the saints with whom we brush elbows every day? Christ pointed them out when he said, "Let the little children be and hinder them not from coming to me, for of such is the kingdom of heaven" (Matthew 19: 14).

It has been my privilege to teach the little ones for over 20 years and I know what powers of persuasion they possess. With an open invitation from Christ himself, how can their requests be refused?

Since this has been proclaimed "the Year of the Child, what would be more appropriate than to inaugurate a "Children's Prayer Crusade" for the purpose of having the children pray for the needs of the world; the world which they will inherit.

I'd appreciate hearing from anyone who shares my interest in such an undertaking.

Lyn Schmidt
Brawley
(714) 344-1460

Modernity here, but not there

In the Jan. 25 Southern Cross it was mentioned that "parishioners can make their financial pledge payments with their Master Charge or Visa credit cards" if participating in Stewardship programs.

An interesting observation was made among my friends that the church was perfectly willing, even eager, to keep with the times when money was involved, but for the church to progress when it came to innovations such as married priests, women deacons/priests, full lay participation in church administration, etc., then tradition, doctrine, and canon law prevent much-needed change.

It's all very interesting, very interesting indeed.

Carmel Danieri
Corona

(The mere technical form of local fund collection—and the next stage will undoubtedly be the electronic funds transfer from checking accounts—is hardly to be compared with deeply traditional and doctrinal matters such as celibacy of priests, women's ordination and hierarchical authority which need much more consideration by the universal church.—Ed.)

'Terrific' articles in KYF

I want to compliment you and the Southern Cross, especially for the children's section. I send it to my sons and daughters and I clip some other appropriate articles for my son to read. He is not a Catholic, but a Lutheran.

We enjoyed the Jan. 25 issue, "The little Spaniard with the bright laughing eyes," by Father Hennessey, and the historical accounts of St. Ignatius and St. Francis Xavier. These were terrific.

B.A. Lanza
Rancho Santa Fe

It takes all sorts of Christians

My sister and I enjoy the Southern Cross immensely. We are of the opinion that you are striving to do your best in this media. There are times when we become peeved about some item, but would it not be terrifying if we all felt the same way about everything, every time. Robots!

Let us not forget there is much to be learned from those from whom we differ. The human brain never ceases to amaze me.

You will never know, and I have ceased keeping count of the many times I felt I must cancel my subscription. But then again how immature and childish this can be.

Keep plugging along as you have been but constantly improving, and all will be well.

With regard to aid to missions with stamps (Opinion Forum, March 1), another address where they will be welcome is: Sister Mary Augustine, Damien-Dutton Society for Leprosy Aid, Inc., 616 Bedford Ave., Bellmore, NY 11710.

They also have a gift shop that could use some assistance, especially from ladies who wish to contribute their handiwork such as crochet and knitted items, or surplus gifts which many of us have. I refer to new items, not used, of course.

M.N.V.
Ontario

(The March 1 letter also asked where to send used greeting cards. They can be sent to Sister Mary Magdalene, RJM; Convent of Jesus and Mary; Sardhana, Meerut District 250342; India. Packages should not exceed 5 lbs.—Ed.)

Likes what she sees

Sorry I am late with this check, but I would not like to be without this excellent paper. It is very informative.

"Know your faith" pages are interesting and require one to read further and study the Bible.

Enjoy the Opinion Forum which proves we can still express our ideas, even in our diocesan paper.

Keep up the good work and God bless all of you.

Mrs. Allen R. Anderson
Escondido

Letters should not exceed 200 words and must be signed with full name, address, and telephone number. Name of sender will be withheld upon request. Unsigned letters will not be published.

Letters should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

Pope's encyclical—Redeemed man

'Man today lives in fear of what he produces'

Pope John Paul II, in his encyclical "Redemptor Hominis" (Redeemer of Man) devotes the entire central portion of the 24,000 word document to man in the world as man and as the image of Christ. In these four pages we place on record, in the hope that Southern Cross readers will find time to digest it, the full text of that portion of the encyclical.

Chapter 13

When we penetrate by means of the continually and rapidly increasing experience of the human family into the mystery of Jesus Christ, we understand with greater clarity that there is at the basis of all these ways that the church of our time must follow, in accordance with the wisdom of Pope Paul VI, one single way.

It is the way that has stood the test of centuries and it is also the way of the future. Christ the Lord indicated this way especially, when, as the council teaches, "by his incarnation, he, the Son of God, in a certain way united himself with each man."

THE CHURCH therefore sees its fundamental task in enabling that union to be brought about and renewed continually. The church wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life, with the power of the truth about man and the world that is contained in the mystery of the incarnation and the redemption and with the power of the love that is radiated by that truth.

Against a background of the ever increasing historical processes, which seem at the present time to have results especially within the spheres of various systems, ideological concepts of the world and regimes, Jesus Christ becomes, in a way, newly present, in spite of all his apparent absences, in spite of all the limitations of the presence and of the institutional activity of the church.

Jesus Christ becomes present with the power of the truth and the love that are expressed in him with unique unrepeatable fullness in spite of the shortness of his life on earth and the even greater shortness of his public activity.

JESUS CHRIST is the chief way for the church. He himself is our way "to the Father's house" and is the way to each man. On this way leading from Christ to man, on this way on which Christ unites himself with each man, nobody can halt the church. This is an exigency of man's temporal welfare and of his eternal welfare.

Out of regard for Christ and in view of the mystery that constitutes the church's own life, the church cannot remain insensible to whatever serves man's true welfare, anymore than she can remain indifferent to what threatens it. In various passages in its documents the Second Vatican Council has expressed the church's fundamental solicitude that life in "the world should conform more to man's surpassing dignity" in all its aspects, so as to make that life "ever more human."

This is the solicitude of Christ himself, the good shepherd of all men. In the name of this solicitude, as we read in the council's pastoral constitution, "the church must in no way be confused with the political community, nor bound to any political system. She is at once a sign and a safeguard of the transcendence of the human person."

ACCORDINGLY, what is in question here is man in all his truth, in his full magnitude. We are not dealing with the "abstract" man, but the real, "concrete," "historical" man. We are dealing with "each" man, for each one is included in the mystery of the redemption and with each one Christ has united himself forever through this mystery.

Every man comes into the world through being born of his mother, and precisely on account of the mystery of the redemption is entrusted to the solicitude of the church. Her solicitude is about the whole man and is focused on him in an altogether special manner. The object of her care is man in his unique unrepeatable human reality, which keeps intact the image and likeness of God himself.

The council points out this very fact when, speaking of that likeness, it recalls that "man is the only creature on earth that God willed for itself." Man as "willed" by God, as "chosen" by him for eternity and called, destined for grace and glory—this is "each" man, "the most concrete" man, "the most real;" this is man in all the fullness of the mystery in which he has become a sharer in Jesus Christ, the mystery in which each one of the 4 billion human beings living on our planet has become a sharer from the moment he is conceived beneath the heart of his mother.

Chapter 14

The church cannot abandon man, for his "destiny," that is to say his election, calling, birth and death, salvation or perdition, is so closely and unbreakably linked with Christ. We are speaking precisely of each man on this planet, this earth that the Creator gave to the first man, saying to the man and the woman: "Subdue it and have dominion."

Each man in all the unrepeatable reality of what he is and what he does, of this intellect and will, of his conscience and heart. Man who in his reality has, because he is a "person," a history of his life that is his own and, most important, a history of his soul that is his own.

MAN WHO, in keeping with the openness of his spirit within and also with the many diverse needs of his body and his existence in time, writes this personal history of his through numerous bonds, contacts, situations and social structures linking him with other men, beginning to do so from the first moment of his existence on earth, from the moment of his conception and birth.

Man in the full truth of his existence, of his personal being and also of his community and social being—in the sphere of his own family, in the sphere of society and very diverse contexts, in the sphere of his own nation or people (perhaps still only that of his clan or tribe), and in the sphere of the whole of mankind—this man is the primary route that the church must travel in fulfilling her mission: He is the primary and fundamental way for the church, the way traced out by Christ himself, the way that leads invariably through the mystery of the incarnation and the redemption.

It was precisely this man in all the truth of his life, in his conscience, in his continual inclination to sin and at the same time in his continual aspiration to truth, the good, the beautiful, justice and love that the Second Vatican Council had before its eyes when, in outlining his situation in the modern world, it always passed from the eternal elements of this situation to the truth within humanity: "In man himself many elements wrestle with one another.

"Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways. On the other, he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions, he is constantly forced to choose among them and to renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would. Hence he suffers from internal divisions, and from these flow so many and such great discords in society."

THIS MAN IS the way for the church—a way that, in a sense, is the basis of all the other ways that the church must walk—because man—every man without any exception whatever—has been redeemed by Christ, and because with man—with each man without any exception whatever—Christ is in a way united, even when man is unaware of it: "Christ, who died and was raised up for all, provides man"—each and every man—"with the light and the strength to measure up to his supreme calling."

Since this man is the way for the church, the way for her daily life and experience, for her mission and toil, the church of today must be aware in an always new manner of man's "situation." This means that she must be aware of his possibilities, which keep returning to their proper bearings and thus revealing themselves.

She must likewise be aware of the threats to man and of all that seems to oppose the endeavor "to make human life ever more human" and make every element of his life correspond to man's true dignity—in a word, she must be aware of all that is opposed to that process.

Chapter 15

Accordingly, while keeping alive in our memory the picture that was so perspicaciously and authoritatively traced by the Second Vatican Council, we shall try once more to adapt it to the "signs of the times" and to the demands of the situation, which is continually changing and evolving in certain directions.

The man of today seems ever to be under threat from what he produces, that is to say from the result of the work of his hands and, even more so, of the work of his intellect and the tendencies of his will. All too soon, and often in an unforeseeable way, what this manifold activity of man yields is not only subjected to "alienation," in the sense that it is simply taken away from the person who produces it, but rather it turns against man himself, at least in part, through the indirect consequences of its effects returning on himself.

IT IS OR CAN be directed against him. This seems to make up the main chapter of the drama of present-day human existence in its broadest and universal dimension. Man therefore lives increasingly in fear. He is afraid that what he produces—not all of it, of course, or even most of it, but part of it and precisely that part that contains a special share of his genius and initiative—can radically turn against himself; he is afraid that it can become the means and instrument for an unimaginable self-destruction, compared with which all the cataclysms and catastrophes of history known to us seem to fade away.

Continued on next page

CONSUMER CIVILIZATION—Cars stacked in an Escondido junkyard stand as a monument to a society built on consumerism. "It was the Creator's will that man should communicate with nature as an intelligent and noble 'master' and 'guardian' and not as a heedless 'exploiter' and 'destroyer,'" Pope John Paul II says in his first encyclical.—NC photo

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Some regular features of the Southern Cross have been held out this week in order to bring readers this special section on the first encyclical of Pope John Paul II. They will return next week.

Encyclical of Pope John Paul II

'Church cannot abandon man'

This gives rise to a question: Why is it that the power given to man from the beginning by which he was to subdue the earth turns against himself, producing an understandable state of disquiet, of conscious or unconscious fear and of menace, which in various ways is being communicated to the whole of the present-day human family and is manifesting itself under various aspects?

This state of menace for man from what he produces shows itself in various directions and various degrees of intensity. We seem to be increasingly aware of the fact that the exploitation of the earth, the planet on which we are living, demands rational and honest planning.

At the same time, exploitation of the earth not only for industrial but also for military purposes and the uncontrolled development of technology outside the framework of a long-range authentically humanistic plan

'Man is the primary and fundamental way for the church, the way traced out by Christ himself, the way that leads invariably through the mystery of the incarnation and the redemption.'

often bring with them a threat to man's natural environment, alienate him in his relations with nature and remove him from nature.

MAN OFTEN seems to see no other meaning in his natural environment than what serves for immediate use and consumption. Yet it was the Creator's will that man should communicate with nature as an intelligent and noble "master" and "guardian," and not as a heedless "exploiter" and "destroyer."

The development of technology and the development of contemporary civilization, which is marked by the ascendancy of technology, demand a proportional development of morals and ethics. For the present, this last development seems unfortunately to be always left behind.

Accordingly, in spite of the marvel of this progress, in which it is difficult not to see also authentic signs of man's greatness, signs that in their creative seeds were revealed to us in the pages of the Book of Genesis, as early as where it describes man's creation, this progress cannot fail to give rise to disquiet on many counts.

THE FIRST reason for disquiet concerns the essential and fundamental question: Does this progress, which has man for its author and promoter, make human life on earth "more human" in every aspect of that life? Does it make it more "worthy of man?" There can be no doubt that in various aspects it does.

But the question keeps coming back with regard to what is most essential—whether in the context of his progress man, as man, is becoming truly better, that is to say more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all.

This question must be put by Christians, precisely because Jesus Christ has made them so universally sensitive about the problem of man. These questions must be asked by all men, especially those belonging to the social groups that are dedicating themselves actively to development and progress today.

AS WE OBSERVE and take part in these processes we cannot let ourselves be taken over merely by euphoria or be carried away by one-sided enthusiasm for our conquest, but we must all ask ourselves, with absolute honesty, objectivity and a sense of moral responsibility, the essential questions concerning man's situation today and in the future.

Do all the conquests attained until now and those projected for the future for technology accord with man's moral and spiritual progress? In this context is man, as man, developing and progressing or is he regressing and being degraded in his humanity? In men and "in man's world," which in itself is a world of moral good and evil, does good prevail over evil?

In men and among men is there a growth of social love, of respect for the rights of others—for every man, nation and people—or on the contrary is there an increase of various degrees of selfishness, exaggerated nationalism instead of authentic love of country, and also the propensity to dominate others beyond the limits of one's legitimate rights and merits and the propensity to exploit the whole of material progress and that in the technology of production for the exclusive purpose of dominating others or of favoring this or that imperialism?

THESE ARE the essential questions that the church is bound to ask herself, since they are being asked with greater or less explicitness by the thousands of millions of people now living in the world. The subject of development and progress is on everybody's lips and appears in the columns of all the newspapers and other publications in all the languages of the modern world.

Let us not forget however that this subject contains not only affirmations and certainties but also questions and points of anguished disquiet. The latter are no less important than the former. They fit in with the dialectical nature of human knowledge and even more with the fundamental need for solicitude by man for man, for his humanity, and for the future of people on earth.

Inspired by eschatological faith, the church considers an essential, unbreakably united element of her mission this solicitude for man, for his humanity, for the future of men on earth and therefore also for the course set for the whole of development and progress.

She finds the principle of this solicitude in Jesus Christ himself, as the gospels witness. This is why she wishes to make it grow continually through her relationship with Christ, reading man's situation in the modern world in accordance with the most important signs of our time.

Chapter 16

If therefore our time, the time of our generation, the time that is approaching the end of the second millenium of the Christian era, shows itself a time of great progress, it is also seen as a time of threat in many forms for man. The church must speak of this threat to all people of good will and must always carry on a dialogue with them about it.

Man's situation in the modern world seems indeed to be far removed from the objective demands of the moral order, from the requirements of justice, and even more of social love. We are dealing here only with that which found expression in the Creator's first message to man at the moment in which he was giving him the earth, to "subdue" it.

THIS FIRST message was confirmed by Christ the Lord in the mystery of the redemption. This is expressed by the Second Vatican Council in these beautiful chapters of its teaching that concern man's "kingship," that is to say his call to share in the kingly function—the "munus regale"—of Christ himself.

The essential meaning of this "kingship" and "dominion" of man over the visible world, which the Creator himself gave man for his task, consists in the priority of ethics over technology, in the primacy of the person over things, and in the superiority of spirit over matter.

This is why all phases of present-day progress must be followed attentively. Each stage of that progress must, so to speak, be X-rayed from this point of view. What is in question is the advancement of persons, not just the multiplying of things that people can use. It is a matter—as a contemporary philosopher has said and as the council has

'The church cannot abandon man, for his 'destiny' is so closely and unbreakably linked with Christ.'

stated—not so much of "having more" as of "being more."

INDEED THERE is already a real perceptible danger that, while man's dominion over the world of things is making enormous advances, he should lose the essential threads of his dominion and in various ways let his humanity be subjected to the world and become himself something subject to manipulation in many ways—even if the manipulation is often not perceptible directly—through the whole of the organization of community life, through the production system and through pressure from the means of social communication.

Man cannot relinquish himself or the place in the visible world that belongs to him; he cannot become the slave of things, the slave of production, the slave of his own products. A civilization purely materialistic in outline condemns man to such slavery, even if at times, no doubt, this occurs contrary to the intentions and the very premises of its pioneers.

The present solicitude for man certainly has at its root this problem. It is not a matter here merely of giving an abstact answer to the question: Who is man? It is a matter of the whole of the dynamism of life and civilization. It is a matter of the meaningfulness of the various initiatives of everyday life and also of the premises for many civilization programs, political programs, economic ones, social ones, state ones and many others.

IF WE MAKE bold to describe man's situation in the modern world as far removed from the objective demands of the moral order, from the exigencies of justice, and still more from social love, we do so because this is confirmed by the well-known facts and comparisons that have already on various occasions found an echo in the pages of statements by the popes, the council and the synod.

Man's situation today is certainly not uniform but marked with numerous differences. These differences have causes in history, but they also have strong ethical effects. Indeed everyone is familiar with the picture of the consumer civilization, which consists in a certain surplus of goods necessary for man and for entire societies—and we are dealing precisely with the rich highly developed societies—while the remaining societies—at least broad sectors of them—are suffering from hunger, with many people dying each day of starvation and malnutrition.

Hand in hand go a certain abuse of freedom by one group—an abuse linked precisely with a consumer attitude uncontrolled by ethics—and a limitation by it of the freedom of the others, that is to say those suffering marked shortages and being driven to conditions of even worse misery and destitution.

THIS PATTERN, which is familiar to all, and the contrast referred to, in the documents giving their teaching, by the popes of this century, most recently by John XXIII and by Paul VI, represent, as it were, the gigantic development of the parable in the Bible of the rich banqueter and the poor man Lazarus.

So widespread is the phenomenon that it brings into question the financial, monetary, production and commerical mechanisms that, resting on various political pressures, support the world economy. These are proving incapable either of remedying the unjust social situations inherited from the past or of dealing with the urgent challenges and ethical demands of the present.

By submitting man to tensions created by himself, dilapidating at an accelerated pace material and energy resources, and compromising the geophysical environment, these structures unceasingly make the areas of misery spread, accompanied

'This century has been a century of great calamities for man, of great devastations, not only material ones but also moral ones, indeed perhaps above all moral ones."

by anguish, frustration and bitterness.

WE HAVE before us here a great drama that can leave nobody indifferent. The person who, on the one hand, is trying to draw the maximum profit and, on the other hand, is paying the price in damage and injury is always man.

The drama is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree and the misuse of whose riches very often becomes the cause of various ills. Add to this the fever of inflation and the plague of unemployment—these are further symptoms of the moral disorder that is being noticed in the

world situation and therefore requires daring creative resolves in keeping with man's authentic dignity.

Such a task is not an impossible one. The principle of solidarity, in a wide sense, must inspire the effective search for appropriate institutions and mechanisms, whether in the sector of trade, where the laws of healthy competition must be allowed to lead the way, or on the level of a wider and more immediate redistribution of riches and of control over them, in order that the economically developing peoples may be able not only to satisfy their essential needs but also to advance gradually and effectively.

THIS DIFFICULT road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without the intervention of a true

'Man seems ever to be under threat from what he produces, that is to say from the result of his hands, his intellect and the tendencies of his will.'

conversion of mind, will and heart. The task requires resolute commitment by individuals and peoples that are free and linked in solidarity.

All too often freedom is confused with the instinct for individual or collective interest or with the instinct for combat and domination, whatever be the ideological colors with which they are covered. Obviously these instincts exist and are operative, but no truly human economy will be possible unless they are taken up, directed and dominated by the deepest powers in man, which decide the true culture of peoples.

These are the very sources for the effort which will express man's true freedom and which will be capable of ensuring it in the economic field also. Economic development, with every factor in its adequate functioning, must be constantly programmed and realized within a perspective of universal joint development of each individual and people, as was convincingly recalled by my predecessor Paul VI in "Populorum Progressio."

OTHERWISE, the category of "economic progress" becomes in isolation a superior category subordinating the whole of human existence to its partial demands, suffocating man, breaking up society, and ending by entangling itself in its own tension and excesses.

It is possible to undertake this duty. This is testified by the certain facts and the results, which it would be difficult to mention more analytically here. However, one thing is certain: At the basis of this gigantic sector it is necessary to establish, accept and deepen the sense of moral responsibility which man must undertake. Again and always man.

This responsibility becomes especially evident for us Christians when we recall—and we should always recall it—the scene of the last judgment according to the words of Christ related in Matthew's gospel.

This eschatological scene must always be "applied" to man's history; it must always be made the "measure" for human acts as an essential outline for an examination of conscience by each and every one: "I was hungry and you gave me no food, naked and you did not clothe me, in prison and you did not visit me."

THESE WORDS become charged with even stronger warning when we think that, instead of bread and cultural aid, the new states and nations awakening to independent life are being offered, sometimes in abundance, modern weapons and means of destruction placed at the service of armed conflicts and wars that are not so much a requirement for defending their just rights and their sovereignty but rather a form of chauvinism, imperialism and neocolonialism of one kind or another.

We all know well that the areas of misery and hunger on our globe could have been made fertile in a short time, if the gigantic investments for armaments at the service of war and destruction had been changed into investments for food at the service of life.

This consideration will perhaps remain in part an "abstract" one. It will perhaps offer both "sides" an occasion for mutual accusation, each forgetting its own faults. It will perhaps provoke new accusations against the church. The church, however, which has no weapons at her disposal apart from those of the spirit, of the word and of love, cannot renounce her proclamation of "the world...in season and out of season."

For this reason she does not cease to implore each side of the two and to beg everybody in the name of God and in the name of man: Do not kill! Do not prepare destruction and extermination for men! Think of your brothers and sisters who are suffering hunger and misery! Respect each one's dignity and freedom!

Chapter 17

This century has so far been a century of great calamities for man, of great devastations, not only material ones but also moral ones, indeed perhaps above all moral ones.

Admittedly it is not easy to compare one age or one century with another under this aspect, since that depends also on changing historical standards. Nevertheless, without applying these comparisons, one still cannot fail to see that this century has

'What is in question is the advancement of persons, not just the multiplying of things that people can use.'

so far been one in which people have provided many injustices and sufferings for themselves.

HAS THIS process been decisively curbed? In any case, we cannot fail to recall at this point, with esteem and profound hope for the future, the magnificent effort made to give life to the United Nations organization, and effort conducive to the definition and establishment of man's objective and inviolable rights, with the member states obliging each other to observe them rigorously.

This commitment has been accepted and ratified by almost all present-day states, and this should constitute a guarantee that human rights will become throughout the world a fundamental principle of work for man's welfare.

There is no need for the church to confirm how closely this problem is linked with her mission in the modern world. Indeed it is at the very basis of social and international peace, as has been declared by John XXIII, the Second Vatican Council, and later Paul VI, in detailed documents.

AFTER ALL, peace comes down to respect for man's inviolable right—"Opus justitiae pax"—while war springs from the violation of these rights and brings with it still graver violations of them. If human rights are violated in time of peace, this is particularly painful and from the point of view of progress it represents

'Man often seems to see no other meaning in his natural environment than what serves for immediate use and consumption.'

an incomprehensive manifestation of activity directed against man, which can in no way be reconciled with any program that describes itself as "humanistic."

And what social, economic, political or cultural program could renounce this description? We are firmly convinced that there is no program in today's world in which man is not invariably brought to the fore, even when the platforms of the program are made up of conflicting ideologies concerning the way of conceiving the world.

IF IN SPITE of these premises, human rights are being violated in various ways, if in practice we see before us concentration camps, violence, torture, terrorism, and discrimination in many forms, this must then be the consequence of the other premises, undermining and often almost annihilating the effectiveness of the humanistic premises of these modern programs and systems.

This necessarily imposes the duty to submit these programs to continual revision from the point of view of the objective and inviolable rights of man.

The Declaration of Human Rights linked with the setting up of the United Nations Organization certainly had its aim not only to depart from the horrible experiences of the last world war but also to create the basis for continual revision of programs, systems and regimes precisely from this single fundamental point of view, namely the welfare of man—or, let us say, of the person in the community—which must, as a fundamental factor in the common good, constitute the essential criterion for all programs, systems and regimes.

IF THE OPPOSITE happens, human life is, even in time of peace, condemned to various sufferings and, along with these sufferings, there is a development of various forms of domination, totalitarianism, neocolonialism and imperialism, which are a threat also to the harmonious living together of the nations.

Indeed, it is a significant fact, repeatedly confirmed by the experiences of history, that violation of the rights of man goes hand in hand with violation of the rights of the nation, with which man is united by organic links as with a larger family.

Already in the first half of this century, when various state totalitarianisms were developing, which, as is well known, led to the horrible catastrophe of war, the church clearly outlined her position with regard to these regimes that to all appearances were acting for a higher good, namely the good of the state, while history was to show instead that the good in question was only that of a certain party, which had been identified with the state.

IN REALITY, those regimes had restricted the rights of the citizens, denying them recognition precisely of those inviolable human rights that have reached formulation on the international level in the middle of our century.

While sharing the joy of all people of good will, of all peoples who truly love justice and peace, at this conquest, the church, aware that the "letter" on its own can kill, while only "the spirit gives life," must continually ask, together with these people of good will, whether the Declaration of Human Rights and the acceptance of their "letter" mean everywhere also the actualization of their "spirit."

Indeed, well-founded fears arise that very often we are still far from this actualization and that at times the spirit of social and public life is painfully opposed to the declared "letter" of human rights.

THIS STATE of things, which is burdensome for the societies concerned, would place special responsibility toward these societies and the history of man on those contributing to its establishment.

The essential sense of the state, as a political community, consists in that the society and people composing it are master and sovereign of their own destiny. This sense remains unrealized if, instead of the exercise of power with the moral participation of the society or people, what we see is the imposition of power by a certain group upon all the other members of the society.

This is essential in the present age, with its enormous increase in people's social awareness and the accompanying need for the citizens

'Peace comes down to respect for man's inviolable right, while war springs from the violation of these rights.'

to have a right share in the political life of the community, while taking account of the real conditions of each people and the necessary vigor of public authority.

These therefore are questions of primary importance from the point of view of the progress of man himself and the overall development of his humanity.

THE CHURCH has always taught the duty to act for the common good and, in so doing, has likewise educated good citizens for each state. Furthermore, she has always taught that the fundamental duty of power is solicitude for the common good of society; this is what

Continued on next page

Encyclical of Pope John Paul II

'All men have been redeemed'

gives power its fundamental rights.

Precisely in the name of these premises of the objective ethical order, the rights of power can only be understood on the basis of respect for the objective and inviolable rights of man. The common good that authority in the state serves is brought to full realization only when all the citizens are sure of their rights.

The lack of this leads to the dissolution of society, opposition by citizens to authority, or a situation of oppression, intimidation, violence and terrorism, of which many examples have been provided by the totalitarianisms of this century. Thus the principle of human rights is of profound concern to the area of social justice and is the measure by which it can be tested in the life of political bodies.

THESE RIGHTS are rightly reckoned to include the right to religious freedom together with the right to freedom of conscience. The Second Vatican Council considered especially necessary the preparation of a fairly long declaration on this subject.

This is the document called "Dignitatis Humanae," in which is expressed not only the theological concept of the question but also the concept reached from the point of view of natural law, that is to say from the "purely human" position, on the basis of the premises given by man's own experience, his reason and his sense of human dignity.

Certainly the curtailment of the religious freedom of individuals and communities is not only a painful experience but it is above all an attack on man's very dignity, independent of the religion professed or of the concept of the world which these individuals and communities have.

The curtailment and violation of religious freedom are in contrast with man's dignity and his objective rights. The council document mentioned above states clearly enough what that curtailment or violation of religious freedom is. In this case we are undoubtedly confronted with a radical injustice with regard to what is particularly deep within man, what is authentically human.

INDEED, even the phenomenon of unbelief, areligiousness and atheism, as a human phenomenon, is

'Man's situation in the modern world seems to be far removed from the objective demands of the moral order, from the requirements of justice, and even more of social love.'

understood only in relation to the phenomenon of religion and faith.

It is therefore difficult, even from a "purely human" point of view, to accept a position that gives only atheism the right of citizenship in public and social life, while believers are, as though by principle, barely tolerated or are treated as second-class citizens or are even—and this has already happened—entirely deprived of the rights of citizenship.

Even if briefly, this subject must also be dealt with, because it too enters into the complex of man's situations in the present-day world and because it too gives evidence of the degree to which this situation is overburdened by prejudices and injustices of various kinds.

IF WE REFRAIN from entering into details in this field in which we would have a special right and duty to do so, it is above all because, together with all those who are suffering the torments of discrimination and persecution for the name of God, we are guided by faith in the redeeming power of the cross of Christ.

However, because of my office, I appeal in the name of all believers throughout the world to those on whom the organization of social and public life in some way depends, earnestly requesting them to respect

'The curtailment and violation of religious freedom are in contrast with man's dignity and his objective rights.'

the rights of religion and of the church's activity.

No privilege is asked for, but only respect for an elementary right. Actuation of this right is one of the fundamental tests of man's authentic progress in any regime, in any society, system or milieu.

Chapter 18

This necessarily brief look at man's situation in the modern world makes us direct our thoughts and our hearts to Jesus Christ, and to the mystery of the redemption, in which the question of man is inscribed with a special vigor of truth and love. If Christ "united himself with each man," the church lives more profoundly her own nature and mission by penetrating into the depths of this mystery and into its rich universal language.

It was not without reason that the apostle speaks of Christ's body, the church. If this mystical body of Christ is God's people—as the Second Vatican Council was to say later on the basis of the whole of the biblical and patristic tradition—this means that in it each man receives within himself that breath of life that comes from Christ.

IN THIS WAY, turning to man and his real problems, his hopes and sufferings, his achievements and falls—this too also makes the church as a body, an organism, a social unit perceive the same divine influences, the light and strength of the Spirit that come from the crucified and risen Christ, and it is for this very reason that she lives her life.

The church has only one life: that which is given her by her Spouse and Lord. Indeed, precisely because Christ united himself with her in his mystery of redemption, the church must be strongly united with each man.

This union of Christ with man is in itself a mystery. From the mystery is born "the new man," called to become a partaker of God's life, and newly created in Christ for the fullness of grace and truth. Christ's union with man is power and the source of power, as St. John stated so incisively in the prologue of his Gospel: "(The Word) gave power to become children of God."

MAN IS transformed inwardly by this power as the source of a new life that does not disappear and pass away but lasts to eternal life. This life, which the Father has promised and offered to each man in Jesus Christ, his eternal and only Son, who, "when the time had fully come," became incarnate and was born of the Virgin Mary, is the final fulfillment of man's vocation. It is in a way the fulfillment of the "destiny" that God has prepared for him from eternity.

This "divine destiny" is advancing, in spite of all the enigmas, the unsolved riddles, the twists and turns of "human destiny" in the world of time. Indeed, while all this, in spite of all the riches of life in time, necessarily and inevitably leads to the frontier of death and the goal of the destruction of the human body, beyond that goal we see Christ. "I am the resurrection and the life, he who believes in me shall never die."

In Jesus Christ, who was crucified and laid in the tomb and then rose again, "our hope of resurrection dawned...the bright promise of immortality," on the way to which man, through the death of the body, shares with the whole of visible creation the necessity to which matter is subject.

WE INTEND and are trying to fathom ever more deeply the language of the truth that man's redeemer enshrined in the phrase "It is the spirit that gives life, the flesh is of no avail." In spite of appearances, these words express the highest affirmation of man—the affirmation of the body given life by the Spirit.

The church lives these realities, she lives by this truth about man, which enables him to go beyond the bounds of temporariness and at the same time to think with particular love and solicitude of everything within the dimensions of this temporariness that affect man's life and the life of the human spirit, in which is expressed that never-ending restlessness referred to in the words of St. Augustine: "You made us for yourself, Lord, and our heart is restless until it rests in you."

In this creative restlessness beats and pulsates what is most deeply human—the search for truth, the insatiable need for the good, hunger for freedom, nostalgia for the beautiful, and the voice of conscience. Seeking to see man as it were with "the eyes of Christ himself," the church becomes more and more aware that she is the guardian of a great treasure, which she may not waste but must continually increase. Indeed, the Lord Jesus said: "He who does not gather with me scatters."

THIS TREASURE of humanity enriched by the inexpressible mystery of divine filiation and by the grace of "adoption as sons" in the only son of God, through whom we call God "Abba, Father," is also a powerful force unifying the church above all inwardly and giving meaning to all her activity. Through this force the church is united with the Spirit of Christ, that Holy Spirit promised and continually communicated by the Redeemer and whose descent, which was revealed on the day of Pentecost, endures for ever.

Thus the powers of the Spirit, the gifts of the Spirit, and the fruits of the Holy Spirit are revealed in men. The present-day church seems to repeat with ever greater fervor and with holy insistence: "Come, Holy Spirit!" Come! Come! "Heal our wounds, our strength renew; On our dryness pour your dew; Wash the stains of guilt away; Bend the stubborn heart and will; Melt the frozen, warm the chill; Guide the steps that go astray."

This appeal to the Spirit, intended precisely to obtain the Spirit, is the answer to all the "materialisms" of our age. It is these materialisms that give birth to so many forms of insatiability in the human heart. This appeal is making itself heard on various sides and seems to be bearing fruit also in different ways. Can it be said that the church is not alone in making this appeal? Yes it can, because the "need" for what is spiritual is expressed also by people who are outside the visible confines of the church.

IS NOT THIS confirmed by the truth concerning the church that the recent council so acutely emphasized at the point in the dogmatic constitution "Lumen Gentium" where it teaches that the church is a "sacrament or sign and means of intimate union with God, and of the unity of all mankind"?

This invocation addressed to the Spirit to obtain the Spirit is really a constant self-insertion into the full magnitude of the mystery of the redemption, in which Christ, united with the Father and with each man, continually communicates to us the Spirit who places within us the sentiments of the Son and directs us toward the Father.

This is why the church of our time—a time particularly hungry for the Spirit, because it is hungry for justice, peace, love, goodness,

'The church has always taught the duty to act for the common good and, in so doing, has likewise educated good citizens for each state.'

fortitude, responsibility and human dignity—must concentrate and gather around that mystery, finding in it the light and the strength that are indispensable for her mission. For if, as was already said, man is the way for the church's daily life, the church must be always aware of the dignity of the divine adoption received by man in Christ through the grace of the Holy Spirit and of his destination to grace and glory.

By reflecting ever anew on all this, and by accepting it with a faith that is more and more firm, the church also makes herself better fitted for the service to man to which Christ the Lord calls her when he says: "The Son of man came not to be served but to serve."

THE CHURCH performs this ministry by sharing in the "triple office" belonging to her Master and Redeemer. This teaching, with its biblical foundation, was brought fully to the fore by the Second Vatican Council, to the great advantage of the church's life.

For when we become aware that we share in Christ's triple mission, his triple office as priest, as prophet and as king, we also become more aware of what must receive service from the whole of the church as the society and community of the people of God on earth, and we must likewise understand how each one of us must share in this mission and service.

'Search' a success

On page 8 of last week's Southern Cross we published a picture of a car outside the San Bernardino Diocesan Pastoral Center with the license plate "A SEARCH." Nobody at the office appeared to know the owner. He has now been "uncovered."

The "Search" promoter is Father Vincent Connor, who is responsible for the ministry to correctional facilities including the San Bernardino county jail and juvenile hall. He has been in the diocese since last July.

The "Search" connection goes back 15 years, when Father Connor was involved with the start of this youth-oriented weekend renewal.

He has helped to start the program in various states, and, in fact still retains Colorado license plates with "A SEARCH" on another "old beat up" car.

Charger will speak at South Bay Youth Day

Southern Cross Reporter

IMPERIAL BEACH—A professional football player, a bishop, Miss California Teenager, a Luthern pastor and a disc jockey team will be among more than 25 speakers at the South Bay Deanery Youth Day on Sunday, March 25.

Following registration from 9 to 9:30 a.m., 25 workshops will be offered to the expected 500 participants at Marian High School, in three morning sessions.

WORKSHOP speakers include Auxiliary Bishop Gilbert E. Chavez on "The Role of Mexican Youth in Today's Church," and Anne Kuffell, Miss California Teenager-1978, on "Miss National Teenager Pageant—What-Who-How."

The disc jockey team of Hudson and Bauer will conduct a workshop on "Disc Jockey Ministry."

In the afternoon, Billy Shields, an offensive lineman for the San Diego Chargers, will address a general assembly on "Christ in his life."

FOLLOWING a concelebrated mass by priests of the deanery, Msgr. John Dickie, the director of the California Catholic Conference, Sacramento, who is a priest of the San Diego diocese, will discuss "Youth in the Church."

Then, the Rev. Jack Lindquist, pastor of First Lutheran church, downtown San Diego, will talk to the youth about the "Christian Response to Cults."

After dinner, a disco dance from 7 to 10 p.m. will conclude the day's activities.

Registration information is available from Bill Frost, 466-2263.

Order to celebrate golden jubilee

A religious congregation closely associated with Mexico, but founded in France, will celebrate its golden jubilee here March 24.

The Order of the Incarnate Word and the Blessed Sacrament is represented in the San Diego and San Bernardino dioceses by 12 sisters.

Bishop Leo T. Maher will celebrate the thanksgiving liturgy at the church of the Most Precious Blood, Chula Vista, at 11 a.m. on Saturday.

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Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.

CARRICO, William J. Husband of Gloria Carrico, brother of Anne Carrico. Requiem mass, March 19, Blessed Sacrament church.
Goodbody's Blvd. Chapel

DEMERS, MARIE ANNE. Stepmother of Alexander Demers, step-grandmother of Harold Demers. Requiem mass, March 19, St. John the Evangelist church.
Goodbody's Blvd. Chapel

HYDUCK, Michael P. Husband of Isabelle Hyduck. Requiem mass, March 15, St. Patrick church.
Goodbody's Ivy Chapel

O'SULLIVAN, Fr. J. Vincent, SJ. Brother of Helen Bauer, Constance Kenny, Agnes Stukey, Rita Everett, Mary V. and Paul O'Sullivan. Requiem mass, March 14, Our Lady of Grace church.
Goodbody's Blvd. Chapel

SPANO, Madeline. Mother of Joseph E. Spano and Marilyn Salas, daughter of Ernest and Mary Canepa, grandmother of Rochelle Salas. Requiem mass, March 16, Our Lady of the Rosary church.
Goodbody's Ivy Chapel

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FILE NO. 79 3921

The following persons are doing business as:
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Located at:
3905 Harney Street
San Diego CA 92110
1. EDWARD B. FARLEY, JR.
4 Bahama Bend
Coronado, CA 92118
2. NORMAN T. HANSEN
872 Buena Vista Way
Chula Vista, Ca 92010
This business is conducted as a General Partnership.
/S/ EDWARD B. FARLEY, JR., General Partner.
This statement was filed with the County Clerk of San Diego County on March 8, 1979.
SC: March 22, 29, April 5, 12, 1979.

FICTICIOUS BUSINESS NAME STATEMENT
FILE NO. 79 01591

The following person is doing business as:
ARNOLD E. ZIMMERLY,
AZTEC DISTRIBUTORS
Located at:
8406 D. North Magnolia,
Santee, CA 92071
1. ARNOLD EDWARD ZIMMERLY
8834 Whiteport Lane
San Diego, CA 92119
This business is conducted by an Individual.
/S/ ARNOLD E. ZIMMERLY, Owner
This statement was filed with the County Clerk of San Diego County on Jan. 26, 1979.
SC. Mar. 8, 15, 22, 29, 1979.

NOTICE TO CREDITORS
FILE NO. 119782
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of
WILLIAM M. KONZEN, aka W. M. KONZEN, WILLIAM MICHAEL KONZEN, and as W. M. KONSEN
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at the office of:
FRANCIS J. MAHER
P.O. Box 9474
San Diego, CA 92109
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
/S/ DAVID TWOMEY
Excutor of the Will
of the above named decedent
FRANCIS J. MAHER
Attorney at Law
1964 Chalcedony #8
P.O. Box 9474
San Diego, Ca 92109
SC: Mar. 15, 22, 29, Apr. 5, 1979.

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Around the dioceses

San Diego

Bishop Leo T. Maher:

Saturday, March 24, 11 a.m., Precious Blood church, Chula Vista, mass of thanksgiving for golden jubilee of the Sisters of the Incarnate Word congregation.

Sunday, March 25, 3 p.m., Founders Chapel, University of San Diego, admission to candidacy and installation of lectors and acolytes for permanent diaconate.

Bishop Gilbert E. Chavez:

Saturday, March 24, 9 a.m.-4 p.m., St. John of the Cross, Lemon Grove, retreat for Spanish-speaking people in the diocese.

Sunday, March 25, 11:20 a.m., Marian High School, Imperial Beach, South Bay Deanery Youth Day, workshop speaker.

Sunday, March 25, 2:30 p.m., St. Joseph Cathedral, San Diego, consecration of Legionaries of Mary to the Mother of God.

Monday, March 26, 7:30 p.m., St. Francis, Vista, Ministry to Priest Program for the Vocation Advisory Commission.

Confirmations—to begin at 5:30 p.m.

Bishop Leo T. Maher:

Thursday, March 22, Guardian Angels, Santee.
Wednesday, March 28, St. Didacus, San Diego.
Thursday, March 29, Sacred Heart, Coronado.
Friday, March 30, Sacred Heart, Brawley.

Bishop Gilbert E. Chavez:

Thursday, March 22, St. Margaret Mary, Brawley.
Tuesday, March 27, St. Mary Star of the Sea, Oceanside.
Wednesday, March 28, St. Mary Magdalene, San Diego.
Thursday, March 29, St. Agnes, San Diego.

Thusday, March 22

Evening scripture study, 7:30 p.m., prayer service at 7 p.m., weekly, also Tuesdays, Resurrection church, Escondido.

"Caterpillars to Butterflies," 7:30 p.m., Our Lady of Sacred Heart, San Diego, Sister Kathryn Jennings, speaker, during mass.

Friday, March 23

Stations of the Cross, 5 p.m. weekly, followed by 5:15 p.m. mass, St. Joseph Cathedral, San Diego.

Diocesan Evangelization Program Workshop I, 7:15 p.m., St. John the Evangelist, San Diego. Details: 298-7711.

Retreat for women from La Jolla, San Diego and Imperial Beach, El Carmelo Retreat House, Redlands. Details: 298-4505.

San Diego State Newman Center, in-depth retreat for ages 18-26, Camp Oliver, Descanso. Details: 583-9181.

Cursillo Fourth Day Program, 8 p.m., Our Lady of Perpetual Help social center, Lakeside. Details: 222-8966.

North County area meeting for religious educators, "Budget and Planning," 9:30 a.m.-noon, 850 Barsby, Vista. Details: 297-7110.

"Your Management Style and Your Career," USD UPDATE breakfast seminar, 7:30 a.m., La Valencia Hotel, La Jolla.

Rainbow Covenant Concert, 8 p.m., St. Rose of Lima, Chula Vista, 18 parish folk groups, Covenant Ark Dancers, sponsored by This Covenant Ark, Theatre in the Spirit. Details: 283-4774.

Saturday, March 24

Luncheon and card party, noon, St. Patrick parish, San Diego, $2.50. Details: 291-9122 or 297-2487.

Patrons seminar, "An Act of Hope," 8:30 a.m.-5 p.m., St. Therese Social Center, San Diego. Details: 466-8859.

Rainbow Covenant Concert, 8 p.m., Our Lady of Grace church, El Cajon. Details: 283-4774.

Sunday, March 25

Catholic Deaf Circle, sacrament of reconciliation, 7 p.m., St. Francis Seminary Chapel, San Diego.

Italian Macaroni Dinner by ICF, Branch 255, 1-6 p.m., St. Didacus School, 4630 34th St., San Diego. Details: 284-3472.

Patrons, for divorced and separated Catholics, meeting, 7 p.m., St. Therese parish hall, San Diego.

South Bay Deanery Youth Day, 9 a.m.-9:30 p.m., Marian High School, Imperial Beach, workshops, mass, dance. Details: 426-2263.

Lenten-Easter Music Series, vocal and instrumental music, 4 p.m., St. Brigid church, San Diego. Details: 488-2875.

Consecration of Legionaries of Mary, Auxiliary Bishop Gilbert Chavez, presiding, 2:30 p.m., St. Joseph Cathedral, San Diego.

Rainbow Covenant Concert, 3 p.m., Immaculata church, USD campus, San Diego. Details: 283-4774.

Monday, March 26

Prayer Ways for Active People, model workshop, 7 p.m., St. Therese Social Center, San Diego. Details: 231-0601.

Bible Study, Book of Psalms, followed by prayers for healing, 7:30 p.m., St. Patrick church, San Diego. Details: 566-6127.

Tuesday, March 27

Lenten program, "Perspective on Spirituality: Several Points of View," by a panel, 7:30 p.m., Sacred Heart, Ocean Beach.

"The Holy Rat Race," lenten program by Father Emery Tang, OFM, 7:30 p.m., Our Lady of Grace, El Cajon. Details: 469-5340.

Young Adult Lenten Scripture Group, 7:30 p.m. weekly, SDSU Newman Center, 5855 Hardy St., San Diego. Details: 583-9181.

Mass and healing service, 7:30 p.m., Holy Family church, San Diego, Father Jerome Bevilacqua, OSA, celebrant.

Our Lady of Grace Youth Group, El Cajon, registration deadline for Disneyland trip on March 31. Details: 466-5451.

Wednesday, March 28

Serra Club of San Diego, luncheon, 12:10 p.m., Padre Trail Inn, San Diego, vocations committee presentation.

Ministry to the handicapped, talk by Sister Kathryn Jennings, 7:30 p.m., Sacred Heart parish, Coronado, sponsored by K of C.

Lenten devotions, meditation on the Passion of Christ, and Benediction, following noon mass, St. Joseph Cathedral.

Thursday, March 29

"Moral Attitudes for the Everyday Christian," by Joe Gallen, Father Gary Rye, OSA, 7:30 p.m., St. Therese parish, San Diego.

Central area meeting for religious educators, "Budgeting and Planning," 9:30-11:30 a.m., Holy Family parish, San Diego.

North County Right to Life, meeting, 8 p.m., St. Francis parish, Vista, Dexter Duggan, speaker. Details: 753-4956.

San Bernardino

Bishop Phillip F. Straling:

Thursday, March 22, 10:30 a.m., St. Margaret Mary, Chino, meeting with priests of Ontario-Chino area.

Thursday, March 22, 6 p.m., Our Lady of Guadalupe, Palm Springs, confirmation.

Friday, March 23, 7:30 p.m., Our Lady of the Holy Rosary Cathedral, San Bernardino, mass closing the parish's week of renewal.

Saturday, March 24, 5 p.m., St. Charles Borromeo, Bloomington, installation of pastor, Father John Wagner, and celebration of the 15th anniversary of his ordination.

Sunday, March 25, 3:30 p.m., Our Lady of the Assumption, San Bernardino, mass and dinner with sisters of the diocese.

Tuesday, March 27-Thursday, March 29, San Francisco, meeting of Executive Committee, Region 11, Conference of Bishops.

Appointments:

Father Vincent Walters, associate, St. Anthony, San Bernardino.
Father John Gorman, associate, Our Lady of Perpetual Help, Riverside.
Father Chester Kopec, associate, St. Edward, Corona.
Deacon Christopher Soupas, St. Bernardine, San Bernardino.
Sister Maura Feely, vicar of religious women.

Thursday, March 22

"The Gospel Message," second of six classes, 7:30 p.m., John XXIII Newman Center, San Bernardino. Details: 882-1248.

Friday, March 23

Art exhibition and auction, 7 p.m., St. Peter and St. Paul parish center, Alta Loma. Details: 989-1713.

Holy Spirit Seminar for youth 9-16 years old, Community Ministry's Center, Chino. Details: 627-0613.

Weekend of renewal with Father Jerome Bevilacqua, OSA, through March 25, St. Joseph parish, Barstow. Details: 256-6818.

Lenten services, 7 p.m. weekly, mass followed by Stations of the Cross, St. Francis Xavier Cabrini parish, Crestline.

Our Lady of Holy Rosary Cathedral, San Bernardino, 7:30 p.m. closing mass for week of renewal by Bishop Phillip Straling.

Religious education workshop by Denis Ryan, 3:30 p.m., Our Lady of Fatima parish, San Bernardino. Details: 885-0598.

Saturday, March 24

Baptismal preparation program, 9:30-4 p.m., Our Lady of Perpetual Help, Riverside. $2 donation. Details: 888-2276.

Hour of Prayer and Adoration for Vocations, 7 p.m., St. Peter and St. Paul parish center, Alta Loma. Details: 989-1713.

Monday, March 26

Christian Morality, 3-week study begins, 7:30 p.m. school library, repeated 2 p.m., Tuesday, March 27, Ministry Center, Our Lady of the Rosary Cathedral, San Bernardino. Details: 883-8991.

"Life of Christ Color-Slide presentation, 7:30 p.m., Our Lady of Solitude auditorium, Palm Springs. Details: 335-3816.

Thursday, March 29

K of C, Colton Council, information night for prospective members, 7 p.m., K of C Hall, Colton. Details: 825-9277.

CLASSIFIED ADS

FIND IT QUICKLY

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1—PERSONALS, NOTICES

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7—INSTRUCTION & SCHOOLS

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10—FUNERAL DIRECTORS

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11—SITUATIONS WANTED

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13—HELP WANTED

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22—WANT TO BUY

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